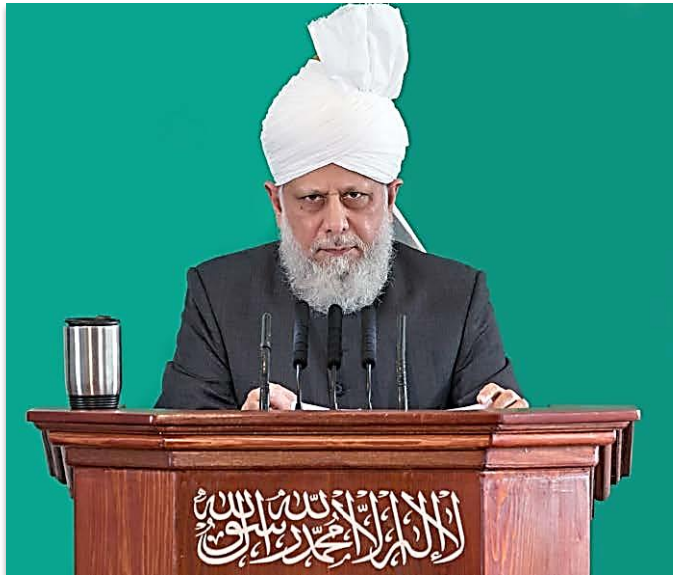
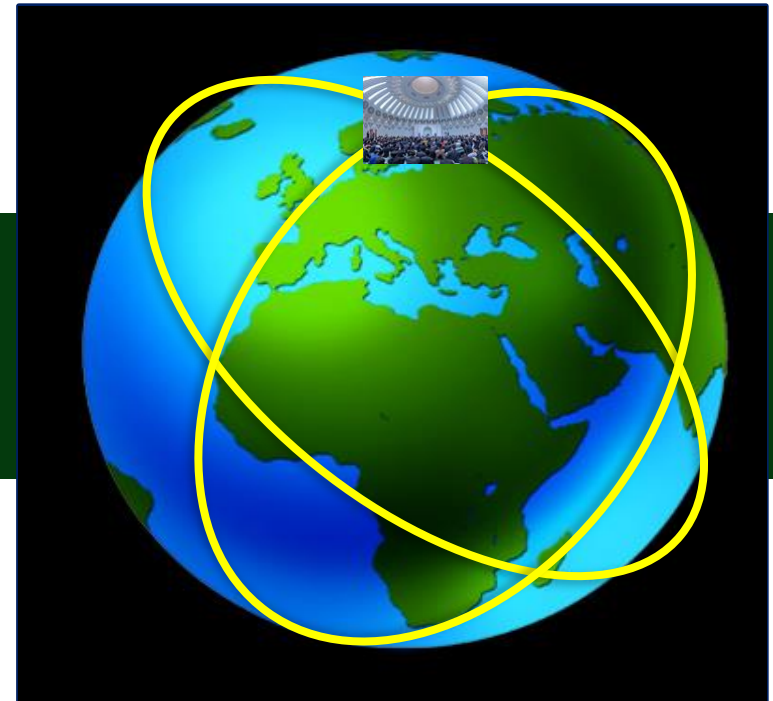


Guidance on Palestine-Israel & Accounts from the Life of the Holy Prophet (sa)



Sermon Delivered by Hadhrat
Mirza Masroor Ahmad (aba);
Head of the Ahmadiyya Muslim
Community



relayed live all across the globe

13th October 2023

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Incidents from the life of the Holy Prophet (sa) relating to the Battle of Badr or events that took place thereafter.

Marriage to Hazrat A'ishah (ra).

Marriage to Hazrat Zainab (ra).

War between Palestine-Israel.

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After reciting *Tashahhud*, *Ta'awwuz* and *Surah al-Fatihah*, His Holiness, Hazrat Mirza Masroor Ahmad (aba) said that he had been narrating incidents from the life of the Holy Prophet (sa) relating to the Battle of Badr or events that took place thereafter.

His Holiness (aba) said these incidents also include the Holy Prophet's (sa) marriage to Hazrat A'ishah (ra). After the demise of Hazrat Khadijah (ra), Hazrat Khaulah (ra) asked the Holy Prophet (sa) whether he wished to get married again. The Holy Prophet (sa) asked to whom?

He was told that if he wished to get married to someone who had never been married before, he could get married to A'ishah, and if he wished to marry a widow, he could marry Saudah. The Holy Prophet (sa) granted permission for Hazrat Khaulah (ra) to approach both families to see if they were interested.

Hazrat Khaulah (ra) relayed the proposal to Hazrat Abu Bakr (ra), to which he wondered whether, being brothers with the Holy Prophet (sa), if this marriage could take place. When Hazrat Khaulah (ra) asked the Holy Prophet (sa) about this, the Holy Prophet (sa) replied, saying that they were brothers only in faith, thus there was no hindrance if the proposal were to be accepted. After deliberation, Hazrat Abu Bakr (ra) agreed and asked Hazrat Khaulah (ra) to convey the acceptance of the proposal to the Holy Prophet (sa).

His Holiness (aba) said that after getting married, the Holy Prophet (sa) told Hazrat A'ishah (ra) that he had seen two dreams about her before they were married. In one dream, the Holy Prophet (sa) saw that an angel was carrying her in silk cloth. In another narration, the angel said that this was the Holy Prophet's (sa) wife. The Holy Prophet (sa) thought that if this were to happen, then Allah would make it so

His Holiness (aba) said that there is a narration that once, after the marriage had been settled, Hazrat Abu Bakr (ra) asked the Holy Prophet (sa) why he did not do the *Rukhsati*, or take Hazrat A'ishah (ra) home with him.

The Holy Prophet (sa) replied that it was due to the dowry.

Thereafter, Hazrat Abu Bakr (ra) gave the Holy Prophet (sa) the required amount, which he then gave as the dowry.

His Holiness (aba) said that there are many varying opinions about the age of Hazrat A'ishah (ra) at the time of her marriage. Many raise allegations about this as well. As a matter of principle, there was nothing out of the ordinary that took place, otherwise, the opponents at the time would certainly have raised objections.

However, no such objection is found in historical accounts. As for instances where Hazrat A'ishah's (ra) age has been recorded as being younger, the Judge and Just Arbiter of this age, the Promised Messiah (as) has stated that these unfounded claims.

The Promised Messiah (as) stated that neither the Qur'an nor the *Hadith* substantiate the age of Hazrat A'ishah (ra) being nine years old at the time of her marriage.

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His Holiness (aba) further quoted Hazrat Mirza Bashir Ahmad (ra):

‘Despite her young age, the intelligence and memory of Hazrat A’ishah (ra) was absolutely remarkable, and under the education and training of the Holy Prophet (sa) she developed astonishingly at a most extraordinary pace. In actuality, this was the very purpose of the Holy Prophet (sa) in bringing her to his home at such a young age; so that he could train her from a tender age according to his wishes, and she could receive the longest possible opportunity to remain in his company; so that she could be made fit for the sensitive and magnificent work which fell upon the wife of a law-giving Prophet. As such, the Holy Prophet (sa) succeeded in this purpose and Hazrat A’ishah (ra) rendered such service in the reformation, education and training of the Muslim women, as is unparalleled in the history of the world. A very large and significant portion of the *Ahadith* of the Holy Prophet (sa) is based on the narrations of Hazrat A’ishah (ra). As a matter of fact, the number of her narrations alone reach a grand total of 2,210. The level of her knowledge, wisdom and deep understanding of religion was such that the most eminent companions accepted her as an authority and would benefit from her grace. It is even related in narrations that after the Holy Prophet (sa), the companions were not confronted with a single scholarly issue, for which Hazrat A’ishah (ra) did not have an answer.

His Holiness (aba) said that another incident which took place soon after the Battle of Badr was related to the Holy Prophet's (sa) daughter Hazrat Zainab (ra). Her husband, Abu al-Aas bin Rabi' was captured by the Muslims on the occasion of the Battle of Badr. Hazrat Zainab (ra) sent a necklace which had been given to her by Hazrat Khadijah (ra). Upon seeing the necklace, the Holy Prophet (sa) had tears in his eyes. He said to the Companions that if they agreed, they should free Abu al-Aas and also return the necklace, which they did.

However, he was freed on the condition that he would allow her wife to migrate to Madinah. When the Quraish learned that Hazrat Zainab (ra) was leaving, they set out after her and found her in Dhi Tuwa. One of them approached her and scared her camel and frightened it, causing Hazrat Zainab (ra) to fall, and being pregnant at the time, she lost the child... It is recorded that thereafter, Hazrat Zainab (ra) remained in Makkah for a few days, after which Hazrat Zaid (ra), who was sent by the Holy Prophet (sa) to Makkah, helped Hazrat Zainab (ra) leave Makkah at night.

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At this time, I would like to make an appeal for prayers, relating to the conditions of the world today. Over the past few days, the war between Hamas and Israel has been ongoing, due to which citizens on both sides, including women, children and the elderly, are being killed without distinction, or have already been killed.

Even in times of war, Islam does not permit the killing of women, children, or anyone not participating in the war in any way. This is something which the Holy Prophet (sa) gave guidance on in very strong terms.

In any case, the innocent who are not partaking in the war are not at fault at all. If the world considers Israeli women, children and ordinary citizens to be innocent, then the Palestinians are also just as innocent. The teachings of these People of the Book also say that such killings are impossible.

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The
Palestinian
Ambassador [to the
UK] gave a
television interview
here to the BBC,
and in response to
a question, said that
 Hamas is a militant
group, not a
government, & it
has no connection
to the Palestinian
government

At the same time,
he raised the
question, that if true
justice were to be
established, then
such things would
not transpire; if
major powers did
not have double
standards, then
such restlessness &
warfare in the world
could never
happen.

Hence,
if these double
standards were
eliminated, then such
warfare would be
eliminated. These
are the very things
which I have been
stating in light of
Islam's teachings for
quite some time. In
the moment people
agree, however, they
are not prepared to
act accordingly.

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The average person cannot even fathom the harmful consequences of the war that will result from these injustices; however, all the major powers are well aware of the grave consequences.

Yet, despite this, there is no attention given towards establishing justice. No one is even prepared to pay attention to this. If Allah the Almighty has commanded Muslims to better their relationships with the People of the

Book by saying:

“Come to a word equal between us and you”
(The Holy Qur’an, 3:65)

...referring to God, then why is it that Muslims – who all have the same creed – cannot put aside their differences and unite?

They must ponder and establish unity. This can become the means of eradicating disorder from the world.

In any case, all we have is the weapon of prayer, which every Ahmadi should use now, more than ever before.

Some Ahmadi households in Gaza were destroyed, may Allah the Almighty keep them safe. May He keep all the innocent and oppressed safe, wherever they may be.

Enmity for another nation should not lead us away from acting with justice; this is the command of Allah the Almighty.

May Allah the Almighty grant us the opportunity to witness peace and security in the world.

His Holiness (aba) said that he would lead the funeral prayers of the following deceased members:

Dr Bashir Ahmad Khan. He was the grandson of Mir Ahmad (ra) a companion of the Promised Messiah (as).

Wasima Begum wife of Dr Shafiq Saikal who had also served as Naib Wakilul Tasnif.